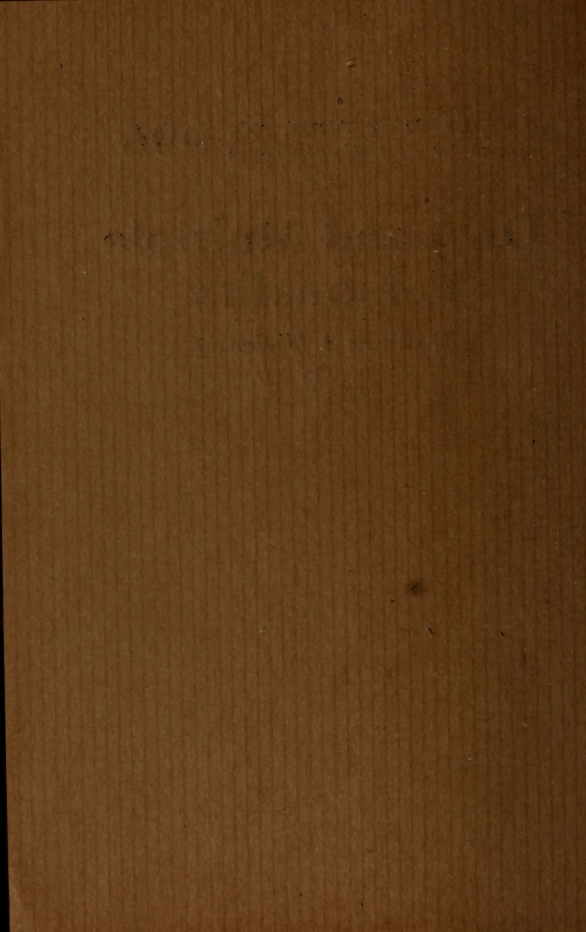


LITTLE BLUE BOOK NO. 996
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Author of "The Caveman Within Us," "Sanity in Sex," "Health and Self-Mastery Through Psychoanalysis and Autosuggestion," "The Puzzle of Personality," "Autosuggestion — How It Works," "Psychoanalysis—the Key to Human Behavior," "Rejuvenation — Science's New Fountain of Youth," "Rational Sex Ethics," etc.

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DUAL AND MULTIPLE PERSONALITY

CHAPTER I

BACKGROUND OF MULTIPLE PERSONALITY

While the mechanism of dual personality has only come to be scientifically understood within the last few decades, this behavioristic trait has long been recognized, and it has profoundly influenced the course of human destiny throughout the ages.

It may safely be said that the supernatural character of all religions, including the belief in immortality, has its basis in the duality of the human mind. I use the term "*mind*" in its broadest conception—as a function of the whole organism, and not merely the conscious functioning of the brain.

In our conscious, waking state, we are normally one personality. (We may, however, under certain abnormal conditions, be several.)

In our sleep, we are another personality, or a combination of other personalities, often reveling in sensations and experiences that shock, thrill or mystify the objective consciousness we have come to recognize as our normal self.

In the waking state, we are subject to the limitations of time, space and other natural conditions and restrictions of our environment. We are mere mortal beings.

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In the land of dreams, we are subject to no such limitations or restrictions. We are unaffected by time, space, gravity, or environmental factors. We live over again in the past; we project ourselves into the future; we fly; we transport ourselves instantly into distant lands; we obtain priceless luxuries and coveted objects; we overcome all obstacles; we consort with again and converse with the dead in the most matter of fact way. In a word, our subconscious mind, which is in the ascendancy during sleep, has invested itself with the attributes of the supernatural. Perhaps it has *invented* the supernatural.

Here, we have the germ for the belief in immortality. It was Nietzsche, I believe, who said that without the universal human experience of the dream, it is doubtful if the concept of immortality could have found existence.

But this is only one of the important aspects of the subconscious mental processes which so profoundly influence the primitive trends of human thought. And behind it all is the dual nature of human personality, which has been *sensed* by philosophers and seers since remote antiquity.

Not only is this duplex phenomenon the basis of supernatural belief, but, in its various manifestations, it is a constant theme in the folklore, legends and literature of all periods and all languages. It has been a cause of wonder and terror, astonishment and chagrin. It has inspired the greatest fruits of creative

genius; it has been responsible for the most heinous forms of human degradation.

All the ramifications and terrors of witchcraft had their root in the duality of personality. This duality in its pathological form is recognized in modern psychiatry as a type of hysteria.

It is almost impossible to conceive of the lengths to which the ecclesiastical authorities went in combating the activities they, in their insane frenzy, described as witchcraft.

The agitation covered practically all the European countries, and we know of the deeds at Salem and other New England communities in the early days.

Referring to conditions existing in Scotland, one of the hotbeds of witch-hunting in the seventeenth century, E. L. Linton tells us that no fewer than fourteen special commissions were issued for the sole purpose of trying witches for the *sederunt* of November 7, 1661; and on the 23rd of January, 1661, fourteen more were made out.

It was the popular diversion of the day, and "no one or two men then living could have turned the tide in favor of these poor persecuted creatures." Even Sir George Mackenzie, that "noble wit of Scotland," failed to make any reasonable impression on the besotted public, though his pleadings and writings got him into immense disfavor with the religious part of the community, and caused him to be ranked as an atheist and Sadducee, and classed with the Pilates and Judases of history.

Ian Ferguson (*The Philosophy of Witch-*

craft), speaking of the conditions in Scotland at that time, said the incessant burning of witches became a part of social life and parochial record. No voice was raised to denounce the murder of the innocent, many of them young and beautiful girls who, tragically enough, preferred to die rather than return after trial to a home and village that would never again admit them.

The phenomenon of witchcraft as an evidence of duality of personality does not merely concern the victim. It is as much involved in the psychology of the persecutor as the persecuted.

In the witch-hunter—or hunters, as persecution of this kind is always a mass or crowd manifestation—the comparatively social-minded individual reverts to a primitive stage of barbarism. It is a reversion to the sway of animal instincts. Witch-hunting, as it was formerly known, is no longer fashionable, but we have still with us evidences of the destructive crowd spirit, which are in every sense motivated by the same impulses. We still have our mob-outbreaks, lynching parties, pogroms in some parts of the world, and other manifestations of the vindictiveness of the mob. And in times of war, these tendencies have almost unrestricted outlet. The whole nation becomes an atavistic national super-crowd, ready to suppress the most mildly asserted minority voice or opinion.

It is amusing to read the admonitions of some of the fundamentalists of the past, who defended the belief in witchcraft with the

identical language that our present-day fundamentalists use to defend the immaculate conception, the resurrection, or whatever it is they are arguing about at the moment.

For instance, John Wesley, the militant founder of Methodism—one of the prominent cults active in shaping our national ideals at the present time—was inspired in 1768 to assert his belief in witchcraft in the following emphatic words:

It is true likewise that the English in general, and indeed most of the men of leaning in Europe, have given up all account of witches and apparitions as mere old wives' tales. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. They well know (whether Christians know it or not) that the giving up of witchcraft is in effect giving up the Bible.

When we recall the Exodus (xxii-18) admonishes, "Thou shalt not suffer a sorceress to live," and that Leviticus and Deuteronomy also contain similar threats against witches, wizards, etc., we realize the basis of Wesley's assertion.

HYSTERICAL HALLUCINATIONS

Hallucinations of sight, hearing, touch, and smell are all abnormal products of the innate duality that lies within us. The hallucinatory visions of the Middle Ages, when so many subjects "saw" and had discourse with Jesus, the Virgin Mary or the angels, are conspicuous examples of this trait. These phenomena are peculiar to hysterical types of persons, pro-

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foundly influenced by suggestion. The medieval saints, who have since been canonized, had their visions because the prevalent belief of their day was that exceptionally devout and holy persons were privileged to enter into intimate personal communication with, the divinity, or other celestial beings. This general belief constituted the motivating force of the suggestion. When a belief exists, if it is strong enough, its (fancied) realization by the senses is always possible.

In modern times, when the belief in such intimate communication, and especially contact, is falling away, accredited visions of Jesus and the Virgin Mary, *et al.*, are far less common. It is true that some present day hysterical persons have such visions, but as nobody believes them, they are considered merely the hallucinations of disordered minds. The subject is now one that comes within the realm of pathology, and the victim is considered a candidate for a sanatorium, instead of sainthood.

Many years ago, Thomson Jay Hudson, in his work, *The Law of Psychic Phenomena*, which contains an excellent summary of the best data of his time, advanced some very conclusive evidence of the dual character of man's mental organization. At that time, the more dynamic findings of modern psychology and physiology were not available to illuminate the basic factors of the situation. That Dr. Hudson, however, had a deep insight into the problem is very evident from his following statement:

That is to say, man has, or appears to have, two minds, each endowed with separate and distinct

attributes and powers; each capable, under certain conditions, of independent action. It should be clearly understood at the outset that for the purpose of arriving at a correct conclusion it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers, under some conditions, and certain other attributes and powers under other conditions. It is sufficient to know that everything happens just as though he were endowed with a dual mental organization.

Modern psychology has classified this functional duality as the processes respectively of the conscious mind and unconscious mind.

Briefly speaking, the conscious mind manifests itself objectively through the five physical senses. It has developed with man's cultural and social evolution, and reaches its highest function in the capacity for reasoning.

The unconscious mind acquires its impressions through, but for the most part without the awareness of the physical senses, and arrives at conclusions intuitively, instead of by logical reasoning. It is essentially primitive, which condition characterizes its logic. It is most active when the conscious mental processes are in abeyance, as during sleep, reverie (day dreaming), in states of abstraction, and in artificial and abnormal mental conditions, such as hypnosis, hysteria, etc. It is closely bound up with the emotional manifestations—love, fear, hate, etc.

SUGGESTIBILITY

It is the unconscious, or subjective mind, which accepts suggestions with little or no discrimination. This is natural because it does

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not reason in the same sense that the objective mind does. It responds to suggestion and acts upon impulse. The best example of this is shown by the hypnotic subject, who accepts the most absurd suggestions as facts and acts accordingly.

Scarcely less to the point, however, is the credulity of simple-minded people (whose rational faculties are largely undeveloped), who are swayed by the prejudices, intolerant appeals and illogical fulminations of demagogues of all kinds—religious, political, “educational,” legal and whatnot.

Think of the maze of stultifying suggestions that are picked up and unconsciously assimilated by the average reader of the daily newspaper—to refer to only one prolific source of dissemination.

What a remarkable opportunity is afforded by the radio—which is now only in its infancy as an agency of social control—to further seduce the suggestive mind of mankind.

It has been said that suggestibility is the most distinguishing characteristic of man. This is true of the normal and the abnormal person, but in the latter, the controlling power is missing, or working badly, so that there is a lack of discrimination in passing upon the suggestions received by the senses. The effects of normal suggestibility and of abnormal suggestibility are as far removed as are the categories of health and chronic disease.

Prof. Boris Sidis has referred to this question very poignantly in his excellent work, *The Psychology of Suggestion*:

The suggestible element is a constituent of our nature; it never leaves us; it is always present. Before Janet, Binet, and many other investigators undertook the study of hysterical subjects, no one suspected the existence of those remarkable phenomena of double consciousness that opened up for us new regions in the psychical life of man. These phenomena were merely not noticed, although present all the while; and when at times they rose from obscurity, came to light, and obtruded themselves on the attention of people, they were either put down as sorcery, witchcraft, or classed contemptuously with lying, cheating and deception. The same is true with regard to normal suggestibility. It rarely attracts our attention, as it manifests itself in but trifling things. When, however, it rises to the surface and with the savage fury of a hurricane cripples and maims on its way everything it cannot destroy menaces life and throws social order into the wildest confusion possible, we put it down as mobs.

We do not in the least suspect that the awful, destructive, automatic spirit of the mob moves in the bosom of the peaceful crowd, reposes in the heart of the quiet assembly, and slumbers in the breast of the law-abiding citizen. We do not suspect that the spirit of suggestibility lies hidden even in the best of men; like the evil jinee of the Arabian tales is corked up in the innocent-looking bottle. Deep down in the nature of man, we find hidden the spirit of suggestibility.

Every one of us is more or less suggestible. Man is often defined as a *social animal*. This definition is no doubt true, but it conveys little information as to the psychical state of each individual within society. There exists another definition which claims to give an insight into the nature of man, and that is the well-known ancient view that man is a *rational animal*; but this definition breaks down as soon as we come to test it by facts of life, for it scarcely holds true of the vast multitudes of mankind. Not sociality, not rationality, but suggestibility, is what characterizes the average specimen of humanity, for *man is a suggestible animal*.

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A wide acceptance of this principle in more recent years has done much to revolutionize educational practices. And, as has already been intimated, advantage has been taken of human suggestibility by propagandists of all descriptions to get their message over, and to make converts.

Upon the subject of *Society and Epidemics*, Sidis gives expression to the following illuminating thoughts:

Suggestibility is the cement of the herd, the very soul of the primitive social group. A herd of sheep stands packed close together, looking abstractedly, stupidly into vacant space. Frighten one of them; if the animal begins to run, frantic with terror, a stampede ensues. Each sheep passes through the movements of its neighbor. The herd acts like one body animated by one soul. Social life presupposes suggestion. No society without suggestibility. Man is a social animal, no doubt; but *he is social because he is suggestible*. Suggestibility, however, requires disaggregation of consciousness; hence, society presupposes a cleavage of the mind, it presupposes a plane of cleavage between the differentiated individuality and the undifferentiated reflex consciousness, the indifferent subwaking self. *Society and mental epidemics are intimately related, for the social gregarious self is the suggestible subconscious self.*

The very organization of society keeps up the disaggregation of consciousness. The rules, the customs, the laws of society are categorical, imperative, absolute. One must obey them on pain of death. Blind obedience is a social virtue.* But

*"The vast majority of persons," writes Sir Francis Galton, "of our race have a natural tendency to shrink from the responsibility of standing and acting alone; they exalt the *vox populi*, even when they know it be the utterance of a mob of nobodies, into the *vox Dei*, and they are willing slaves to tradition, authority, and custom."

blind obedience is the very essence of suggestibility, the constitution of the disaggregated subwaking self. Society by its nature, by its organization, tends to run riot in mobs, manias, crazes, and all kinds of mental epidemics.

PHYSIOLOGY OF THE SUBCONSCIOUS

The subconscious is a part of the mind—the great psychic reservoir and storehouse of our biological memories, and repository of all our past experiences. As such, at first sight, it may seem paradoxical to refer to its physiology. However, we now recognize no arbitrary separation of mental and physical categories. They are interrelated entities, being inseparably bound up in the organism.

In studying behavior, or psychology, we are not concerned with an abstract mind, because it is impossible to locate, or deal with, such a proposition. We are concerned with an individual, an organism. It is a bundle of muscles, bones, nerves, glands, organs, and included in the latter is the brain. If this *bundle* throughout is healthy, and functioning normally, we find a sound *mind*.

If the brain is diseased, there will be an afflicted mentality.

If the brain itself is normal in every respect, but the thyroid glands in the neck are not normal, then again the mind will be affected, in proportion to the seriousness of the thyroid trouble. The same analogy may be applied to disturbances in other parts of the body. So you see, the mind may be considered a rather intricate radiation emanating from the physical organism. It is a functional state characterized

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by awareness, active and latent, with a psychological background that goes so deep that it is impossible to plumb its limits and potentialities in any given case.

The moment the organism ceases to function, the mind becomes non-existent. It is true that there are numerous metaphysical theories to the contrary, but no one has ever given an iota of proof, or even advanced a reasonable argument to sustain any of these theories.

Recognizing the somatic basis of psychic phenomena, let us look into one phase of the physiological processes, namely that which has a bearing upon subconsciousness and its pathology.

The structure and function of the nerve-cells give us a key to this subject. The nerve-cell is a nucleated mass of highly complicated protoplasm. Every nerve-cell with all its "processes," or elongated feelers, is a complete anatomic unit. No nerve-cell is anatomically connected with other cells of its kind. Thus the association of nerve-cells is not organic, but functional.

The nerve-cells possess numerous filaments, or processes, also called "dendrones," which branch out repeatedly and terminate in a network of multitudes of fiber-processes representing a larger volume than the cell body itself, with the exception of one process called the neuroaxon. The diameter of the latter remains practically unchanged throughout its whole course, and sends out some branches called the terminal arborization.

As we have observed, each nerve-cell, with

its processes, is a unit, an isolated morphological specimen. The processes from one nerve cell do not fuse with the processes coming from another nerve-cell, but instead come in contact and interlace with it. It is significant, therefore, that the connections among the nerve cells are not of an anatomical nature, but physiological.

As Sidis has expressed it: "Nerve-cells with concomitant psychic moments-content come into contact with other nerve-cells accompanied by psychic content by means of their fine terminal processes. This association of cells forms a group whose physiological function has a concomitant mental activity resulting in some form of psychic synthesis."

By means of association fibers the groups are organized into systems, the systems into communities, the communities into clusters, and the clusters into constellations. Each of the higher, more complex aggregations is more feebly organized by less stable association fibers.

The less complicated a group of nerve-cells is, and the longer and more frequent their processes come in contact, the greater is the tendency of that group to form permanent relations. The same condition is true of systems of cells in communities, clusters and constellations.

From this fact, we may therefore say that the organization of a system or constellation of cells is in proportion to the duration and frequency of their associative activity.

Groups of nerve-cells with more or less

stable function gradually become organized and establish a stable organization.

As the more complex a system of nerve-cells is, the greater its instability, it follows that the very highest system or constellations of clusters involve the maximum of instability. The instability of a system is in proportion to its complexity.

In the very highest constellations the instability is extreme, and a continuous process of variation is going on. Under the action of the slightest external or internal stimuli, therefore, such unstable systems or constellations lose their equilibrium, dissolve and form new systems, or effect new combinations with other constellations.

The psychical aspect of this is a continuous fluctuation of the content of attention. *"The characteristic trait of the highest type of psycho-physical life under the ordinary stimuli of the environment is a continuous process of association and dissociation of constellations."*

With the increase in intensity of stimuli—whether external or internal, and whether toxic, such as the effect of a poison, or mechanical, as the result of a blow, or of a purely internal nature, such as strong emotion—a process of dissolution takes place, and the most unstable constellations are the first to dissolve. As the intensity of the stimulus is increased, the dissolution extends, finally involving the more stable systems.

The pathological process of dissolution and disaggregation is regarded as a function of two factors—of duration and intensity. Such dis-

sociation is of a functional, not of an organic, character. The association fibers that connect groups into systems, communities, clusters and constellations *contract*. The fine processes of the nerve-cells, or the other affiliated extensions of the cells, retract and cease to come in contact with their neighbors.

At the first shock of hurtful stimuli, the cell-communities combined into clusters and constellations by association fibers, become dissociated and free from one another. The association-cells that combine systems into communities *retract* their terminal processes, resulting in the dissolution of the cell-community into its constituent systems. The latter have more power of resistance than communities of cells, because systems are more stable and better organized. However, as the stimuli increase in intensity, the process of disaggregation reaches the systems and they part away into groups. Finally, with the further increase in intensity of inimical stimuli, the groups are affected, the fine processes of the nerve-cells, collaterals, etc., *contract*, in the effort to withdraw from the harmful stimuli, and the groups become dissolved into a number of isolated nerve-cells.

As has been stated, the dissolution is purely functional, as the cell itself with all its processes remains organically sound and intact. When the objectionable stimuli is removed, therefore, the cells resume their old habit of association, and the old relations and functions are gradually restored. It is only when dissolution affects the individual cell that the pro-

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cess becomes organic, resulting in irreparable harm.

As a conclusion to this brief resumé, we can do no better than quote Prof. Sidis' summary of the affects of cell disaggregation:

In post-hypnotic states, in cases that go under the name of hysteria, in many forms of aphasia (loss of power of speech), in obscure mental diseases, in many psychic states subsequent to great mental shocks, in many mental maladies known as the "psychic equivalent of epilepsy," we meet with cases of different degrees of cell-disaggregations, accompanied by all shades and forms of mental dissociations or amnesia. These forms may be spontaneous, as in cases of diseases, or they may be artificial, as in the case of hypnosis. *One psycho-pathological process, however, underlies all the various forms of functional diseases, and that is the process of cell-disaggregation, with its concomitant dissociation of moments-consciousness.*

CHAPTER II

NORMAL DUALITY

In normal life, the unconscious, or subjective, mind is the seat of potentially great constructive powers and energy. Dr. Oliver Wendell Holmes sensed this fact many years ago when he said: "We are all more or less improvisators; we all have a double, who is wiser and better than we are, and who puts thoughts into our heads and words into our mouths."

As very little was known in Dr. Holmes' time of the nature of the unconscious mental processes, we must not be considered captious if we disagree with him in one particular, namely, when he says this double is "wiser and better than we are." This is not so. Our "inner double" is stronger, more energetic, and possesses an untold wealth of reserve information—much of which is not normally accessible. "He" is wise with some qualification. However, this double is decidedly not better than we are, because "he" is basically *unmoral*, and quite destitute of the cherished social virtues. If our discriminating conscious mind is not on the job to supervise "his" actions according to the accepted code of social behavior, we are apt to get into all sorts of trouble—as we can see about us every day in the experiences of those lacking in rational judgment. But still, barring this minor and pardonable

error, Dr. Holmes showed remarkable foresight in his observation.

Again, if we may quote the same authority for a splendid illustration of an experience common to all of us, when with conscious effort we strive to recall something that is really well known to us:

We wish to remember something in the course of conversation. No effort of the will can reach it; but we say, "Wait a minute and it will come to me," and go on talking. Presently, perhaps some minutes later, the idea we are in search of comes all at once into the mind, delivered like a prepaid bundle, laid at the door of consciousness like a foundling in a basket. How it came there we know not. The mind must have been at work groping and feeling for it in the dark; it cannot have come of itself. Yet all the while, our consciousness, so far as we are conscious of our consciousness, was busy with other thoughts.

The unconscious mind is veritably the storehouse of memory. It is where all past experiences are recorded and filed away, often to be entirely forgotten by the conscious mind, and not recognized at their real value when they are projected back into consciousness. Numerous things that we have seen, read or had told to us are in time *forgotten*; and when subsequently they are flashed upon the impressionable screen of the conscious mind by the faithful recorder, we are apt to think we are imagining things which have never before been known to us.

The objective mind has its limitations beyond which we cannot burden it, but the unconscious mind is comparatively limitless in its potentialities. It is true that none of us is

able to make use of more than a small portion of its contents, because the rest is normally unavailable.

Pathological cases of various kinds, such as hysteria, somnambulism, insanity, and even certain types of genius, have given us valuable insight into the real nature of the great submerged content of acquired knowledge that lie dormant in our inner mind, normally quite beyond the power to recall.

It has been well said that the abnormal is but normality very much magnified.

In other words, studying abnormal types is like looking at normal types under a microscope. Without the use of the microscope, we would have made very little progress in many of the important physical sciences; and without the invaluable knowledge that pathology has given us, we would know very little about psychology. In the abnormal, we find our common traits highly exaggerated, and in that state we are able to examine them, learn their tendencies, their causes, and the best modes of control.

As abnormality has so much to teach us in this field, it will be permissible in this chapter on *Normal Duality* to refer to some pathological conditions.

Sir William Hamilton in his *Lectures on Metaphysics*, makes the following reference to the condition we are discussing, which he terms "latent memory":

The evidence on this point shows that the mind frequently contains whole systems of knowledge, which, though in our normal state they have faded

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into absolute oblivion, may, in certain abnormal states—as madness, fever delirium, somnambulism, catalepsy, etc.—flash out into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had, for a long period, been eclipsed, and even extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored; and, what is even more remarkable, in which the faculty was exhibited of accurately repeating, in known or unknown tongues, passages which were never within the grasp of conscious memory in the normal state.

A case is cited by Sir William, on the authority of Dr. Rush, an American physician, as follows:

The records of the wit and cunning of madmen are numerous in every country. Talents for eloquence, poetry, music and painting, and uncommon ingenuity in general of the mechanical arts, are often evolved in this state of madness. A gentleman whom I attended in an hospital . . . often delighted as well as astonished the patients and officers of our hospital by his displays of oratory in preaching from a table in the hospital yard every Sunday. A female patient of mine who became insane after parturition, sang hymns and songs of her own composition during the latter stage of her illness, with a tone of voice so soft and pleasant that I hung upon it with delight every time I visited her. She had never discovered a talent for poetry or music in any previous part of her life. Two instances of a talent for drawing, evolved by madness, have occurred within my knowledge. And where is the hospital for mad people in which elegant and completely rigged ships and curious pieces of machinery have not been exhibited by persons who never discovered the least turn for a mechanical art previous to their derangement?

Sometimes we observe in mad people an unsuspected resuscitation of knowledge; hence we hear them describe past events, and speak in ancient or modern languages, or repeat long and interesting

passages from books, none of which, we are sure, they were capable of recollecting in the natural and healthy state of their mind.

Subjects under the influence of hypnotism also often exhibit unsuspected knowledge. But, after all, this result is obtained in many abnormal ways, all depending upon the increased functioning of the unconscious or subjective mind, and the relaxing or suspension of the rational faculties.

Dr. Jung,* the famous Zurich analytical psychologist, has remarked how frequently in his experience, latent, undeveloped artistic talent has been found among persons who have come to him for treatment. For the most part, the individuals never suspected the talent they possessed. All of which is but an intimation of the vast amount of potential human creative powers that remain unrecognized and undeveloped.

In proof of the fact that this secondary self is part and parcel of our normal state, and not an unusual or extraordinary condition, Prof. Sidis, in his early investigations, made three thousand laboratory experiments. Eight hundred of these experiments were made on himself, and twenty-two hundred were made on fifty other subjects, the results giving direct and conclusive evidence of the presence of a "subwaking, subpersonal, hyperesthetic self in our normal state."

While in normal man the "two selves" are so coordinated that they blend into one, the duality is still very much in evidence. The

*See *The Psychology of Jung*, by James Oppenheim (Little Blue Book No. 978.)

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conscious personality, although apparently blended with the subconscious self, has its own exclusive channel of activity. The two streams of awareness which they represent flow in their individual courses, apart from each other, but still in a state of intercommunication.

DREAMS AND THE UNCONSCIOUS MIND

A typical side of the subconscious personality is normally expressed in the dream state. The phenomena of dreams are remarkable in many respects. Three will be mentioned: First, emphasizing the constant activity of our psychic processes, whether awake or asleep; second, proving the lasting quality of our unconscious memories; third, illustrating the tendency of the unconscious mind to express itself in symbolic terms.

Every thorough-going investigation of the psychological processes as a whole reveals the unceasing activity of the subjective mind. Normally, the mind asserts itself during sleep in dreams, to which ordinarily people pay little attention, and promptly dismiss or forget with the oncoming of consciousness—awakening.

The exception is the extremely unpleasant dream, or nightmare, which so affects the individual that he cannot throw off the psychological experience upon waking. Indeed, the experience is more than psychological—the whole organism has been involved. After such a dream, the nerves are tense, the muscles tired, the senses impaired, and perhaps the stomach upset. It is quite clear that while the

conscious self has been in abeyance (sleep), some other side of the personality has been very much awake and active.

A more uncommon expression of unconscious activity in the dream state is somnambulism—or sleep-walking, which is always accompanied by a very realistic dream. In this condition, one not only visualizes the dream as a mental picture, but becomes an actor as well. And yet, all the objective senses and faculties are as inert as in the most peacefully sleeping child. The sleep-walker in his rambles sees only the characters and objects that exist in his dream. If another person should approach him or be nearby, he would not see that individual, or reply to him when spoken to, unless the person should figure as a character in the dream. It is this condition of not recognizing the realities of environment which makes sleep-walking dangerous. The somnambulist may, in the meanderings of his silent drama, walk into some pitfall, perhaps with serious consequences.

All authorities have observed the potency of memory in dreams—that people ordinarily do not recognize this is due to the distortions or symbolism of the dream mechanism. Many years ago, Scholz remarked that “nothing which we have once psychially possessed is ever entirely lost.” So these old consciously forgotten memories and fantasies, in various guises and shapes, reappear in our dreams. It is only when they are carefully studied and analyzed that their real significance becomes known. Naturally, if the actual experiences

themselves are no longer remembered, the visual representation of them in a dream will not be recalled as psychic impressions of personal experiences. They will be considered as mere imaginary products, and, in their distorted, fragmentary and symbolic forms, utterly meaningless fantasies. It has been shown quite conclusively, however, that no psychic activities are meaningless, any more than any phenomena of the physical world are meaningless. Every manifestation of the unconscious mind, as expressed in dreams, means something—even if we cannot interpret just what it is, or what the motivating force is that caused it.

As observed in the preceding chapter, the unconscious mental processes are not logical; they are *psychological*—so that in dream reproductions we usually we do not get logical, connected pictures, but fragments and distortions. Even these seem real, however, to the visualizing, subjective mind during the course of the dream.

There is a curious thing about the mental processes in the course of dreaming. The subconscious mind is at once the projector of the picture, and the observer or spectator. In our sleep, we watch the events that are transpiring, often in a detached manner, even though they always concern us intimately. If it is a disagreeable dream, we may experience a high degree of anxiety, even horror, and we are not reassured by the impossibility of its logic. We may dolefully watch our own funeral, with all the somber preparations that the mind com-

monly associates with that event. As the normal reaction to death is one of revulsion—due to the instinctive impulses of self-preservation—we are deeply depressed by the sight we see. Yet the illogic of a person watching his own funeral bier is not evident to the undiscriminating unconscious mind. It is influenced by the pictures that are projected upon the screen of its visualization—not by the logic or illogic of their sequence.

In the hypnotic state, also, an individual may conceive himself as dead, if that suggestion is made to him, and at the same time enter into a discussion on the subject with the hypnotist, and not recognize anything unreasonable in the paradox. Boris Sidis relates the following experiment between himself and a subject under hypnotic influence, to illustrate the lack of critical sense displayed by the subconscious mind:

Experimenter. Are you alive?

Subject. Yes.

Exp. No, you are dead.

Sub. Yes, I think I am dead.

Exp. How long is it since you died?

Sub. A few days ago.

Exp. From what disease?

Sub. I do not know; just died.

Exp. Can you hear and feel me?

Sub. Yes.

Exp. But how can you feel if you are dead?

Sub. I do not know.

In a word, the subconscious mind will accept almost any suggestion, no matter how ridiculous, if the conscious mind is not awake to guide it and determine what is reasonable and what is not.

Symbolization is so fundamentally a dream characteristic that its truth is universally recognized—even though prudish-minded people may balk at the interpretations sometimes given to some of the symbols. Sexual symbols, in particular, are anathema to those who refuse to accept sex as a normal and inevitable phase of life.

We know that sex plays a large part in our psychological activities. This is reflected in many ways—in literature, the drama, in newspaper emphasis on salacious scandal, gossip, and in its cruder forms in shady stories that are apt to be told wherever men gather in little groups.

It does not seem unreasonable that a subject which colors our mental life so fully as does sex should assert itself in dreams. Many lesser problems recur in dreams. In fact, every personal experience or psychological impulse to which there is attached a strong emotional feeling, will occupy a prominent place in dreams.

The subject of symbolism is too extensive to refer to here at length. Suffice to say that it is the characteristic form of all dream activity; and the dream is one of the outstanding means of expression of our subconscious self.

DUALITY NOT THE EXCEPTION

Even many of the earlier psychologists themselves, who described certain of the classic cases of dual and multiple personality, such as those of the Rev. Thomas Hanna, Miss Beau-

champ, Alma Z, Ansel Bourne, Doris Fischer, etc., were impressed with the belief that multiple personality was an exceptional condition.

Subsequent study of these cases, however, has been very illuminating. With our later knowledge of behavioristic* problems, we have come to the conclusion that they are exceptional only in degree, and not in innate character.

Sidis, who has done pioneer work in this field, remarks:

Far from being mere freaks, monstrosities of consciousness, they are in fact shown to be necessary manifestations of the very constitution of life. *Multiple consciousness is not the exception, but the law. For mind is synthesis of many systems, of many moments-consciousness.* The phenomena of multiple personality are due to disintegration of mental synthesis, to dissociation of many complex systems. Instead of being neglected by psychology, these phenomena, on the contrary, should form its very basis. *One great principle must be at the foundation of psychology, and that is that synthesis of multiple consciousness is normal, and its disintegration is abnormal mental life.*

Man seems to possess, in dormant state, sense perceptions quite rivaling those of animals. It is true that man's civilized mode of life has tended to blunt the acuteness of sense perceptions. But even these long neglected faculties may be revived under certain conditions, when the unconscious mind is in the ascendancy.

The individual in the hypnotic state, for instance, far surpasses his normal self in sensitiveness. The senses of touch, sight, hearing,

*See *Behaviorism: The Newest Psychology*, by N. R. Tripp (Little Blue Book No. 861).

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smell, pressure and temperature are much more delicate in the hypnotic condition. Braid writes in this connection:

It is quite certain that some patients can tell the shape of what is held an inch and a half from the skin on the back of the neck, crown of the head, arms or hand, or other parts of the body, the extremely exalted sensibility of the skin enabling them to discern the shape of the object so presented from its tendency to emit or absorb caloric [heat]. . . . A patient could feel and obey the motion of a glass funnel passed through the air at a distance of fifteen feet.

Moll, Braid, Poirault and Drjevtzky have pointed out how entranced subjects are able to walk freely about a room with bandaged eyes or in absolute darkness, without striking against anything because they recognize objects by the resistance of the air and by alteration of temperature.

A subject of Bergson's evidenced an extraordinary degree of visual hyperesthesia. The person in question could read the image of a page reflected in the experimenter's cornea. The same subject could discriminate with the naked eye details of a microscopic preparation. Prof. William James (*Psychology*, Vol. II) wrote:

The ordinary test of visual hyperacuteness in hypnotism is the favorite trick of giving a subject the hallucination of a picture on a blank sheet of cardboard and then mixing the latter with a lot of similar sheets. The subject will always find the picture on the original sheet again and recognize infallibly if it has been turned over or upside down, although the bystanders have to resort to artifice to identify it again. The subject notes peculiarities on the card too small for waking observation to detect.

The increased acuteness of sense of smell is no less remarkable. Subjects of Braid's, in hypnosis, restored articles to their rightful owners, singling the latter out from a number of persons by smell. "They (the subject)," wrote Braid, "began sniffing, and traced out the parties robbed and restored it (the article) to them. On being asked, 'How do you know the person?' the answer was, 'I smell them (or him)'. Every time the experiment was tried, the result was the same and the answer the same."

Carpenter, in his *Mental Physiology*, tells of a youth who in hypnosis could "find out by the sense of smell the owner of a glove which was placed in his hand from among a party of more than sixty persons, scenting at each of them, one after the other, until he came to the right individual. In another case the owner of a ring was unhesitatingly found from among a company of twelve, the ring having been withdrawn before the somnambule was introduced."

Experiments by many investigators have shown conclusively that the subconscious mind receives impressions while the individual is in the normal, conscious state, of which, however, the waking self has no inkling. When the person is placed under hypnosis, these impressions, unconsciously perceived, may be released and given expression. Similar results are often observed in hysterical or delirious patients, or others who are not in the state of objective consciousness.

CHAPTER III

AMNESIAS AND DISSOCIATIONS

When this dual nature of ours, from some physical or mental shock, or other cause, becomes two psychic entities, instead of a co-ordinated whole, we get some astounding results. When this division of personality occurs, it is known as *dissociation*, or *disintegration* of personality. Another more commonly used term is *amnesia*, or loss of memory. This latter term, however, is not so satisfactory as *dissociation*, because, while it is true that one side of the personality suffers from *amnesia*, or loss of memory, the other dissociated side is not altogether afflicted by this shortcoming. In some respects it may have an excellent memory.

In some cases of this kind, the individual changes back and forth from one personality to the other from time to time, sometimes from hour to hour. With each transformation, the character in the ascendancy assumes his own system of memories and habits, and a specific phase of personality. The character traits of the same individual, in his alternating personalities may be, and usually are, widely different. There are different trains of thought, different ideals, beliefs, temperaments, tastes and experiences.

So complete is the dissociation very often that one personality has absolutely no memory

or knowledge of the existence of the other, except insofar as the knowledge may be obtained by hearsay from other persons.

There may be a sudden transformation from one to the other, so that the individual who has been doing one thing, one minute, finds himself, in his other personality, doing something else the next, without any notion whatever of what he had been doing before. Another set of memories and experiences is in the foreground.

Not only are there the psychological differences already mentioned, but there are corresponding physiological contrasts. One personality may be weak and ailing, the other overflowing with vitality and good spirits. The facial expression of one may be bright and cheerful, the other depressed and morose. One goes in for refined, cultural pursuits, the other for coarse, more primitive activities. So we see the difference in the single individual's two personalities is as great as if they represented the characters of two persons of divergent temperament from two altogether different strata of social life.

One personality, social-minded and constructive, may laboriously perform some work—and no sooner is it finished, than the other more crude personality asserts itself, and destroys or undoes the painstaking efforts of its brother under the same skin. The secondary personality may dislike, ridicule, and abuse the primary personality, even threaten to destroy it.

Of course, the secondary personality does not represent the well-rounded character and psy-

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chic life of the normal individual. The personal ego, typified by the original synthesis of consciousness, is broken in twain, and the secondary state becomes a synthesis of certain elements of consciousness, but lacking others, and capable of independent activity.

In some instances, there is a multiple division, and instead of a single secondary personality, there are several different secondary personalities that appear at one time or another, each with its distinct, identifying characteristics.

There is another type of the same general phenomenon, but in which no frequent alternation from one character to another takes place. Instead, there is a sudden change, and the secondary personality becomes relatively permanent. This is the more common form of amnesia. It may be that the individual so afflicted wanders off, not knowing his own name, where he lives or anything about himself. He possesses only the most elementary information—and cases are known where the mind has been left perfectly blank, destitute of all previously acquired information, but capable of learning with reasonable rapidity. The intelligence has not been lost, but only the acquired information.

PRINCIPLE OF DISSOCIATION

Dr. Morton Prince, one of the leading American investigators in this field, and the chronicler of the famous Beauchamp case, has summarized very clearly the principles of dissociation in a paper read before the American

Therapeutic Society at its annual meeting in May, 1909. He stated in part:

It [dissociation] is a general principle governing the normal psycho-nervous mechanism and therefore in a highly marked form only is pathological. A characteristic type is functional amnesia by which an epoch or a long period of time is blotted out of the memory. You will recall cases where, following an emotional trauma [injury], the preceding hours or days or months are forgotten. The experiences of this time cannot be recalled as memories; but they are still preserved as brain residue, for they can be reproduced by artificial means through hypnosis and other methods. The amnesia for the hypnotic state and dreams after waking is also due to the same principle, as is also that following numerous other states which I cannot spare the time to mention here. What has happened in such conditions is a dissociation between the systems of brain residue which correspond to the psychological experiences. There is an inability to synthesize these systems into one personality and hence the amnesia.

Amnesia, of course, as a technical term, includes only ideas, but dissociated systems or complexes may include motor and sensory functions, and these we meet with as paralysis and anesthetics, as observed in hysteria. That such dissociations are purely functional is shown by the fact that they can be produced by suggestion and removed (synthesis) by suggestion. When, as sometimes happens, a single symptom like paralysis and anesthesia cannot be removed by suggestion, if the whole dissociated system to which this symptom belongs is synthesized by suggestion the symptom, paralysis or anesthesia, disappears. Here again we have a fact important for psychotherapeutics—the fact that we can produce dissociation and synthesis by suggestion—for if, as experimental investigation has shown, the basis of certain psychopathological conditions like hysteria is dissociation, we have a means at our command which may be used for the resynthesizing of the personality, i. e., the restoration of the normal individual. It is important not to lose sight of the fact that dissociation is a function of the normal mechanism of the

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mind and nervous system, and is made use of in normal life for the adaptation of the individual to the constant and ceaseless changes of the environment. It is the enormous exaggeration and perversion of this dissociating mechanism that constitutes abnormality. A suggested idea simply stimulates and makes use of the normal mechanism, otherwise it can have no effect.

Among the normal phenomena of dissociation are to be reckoned temporary and some permanent forms of forgetfulness, the limitation of the field of consciousness in absentmindedness, moods, anger, and other strong emotional states and sleep. Among the artificial and pathological conditions characterizing largely or chiefly the dissociations are hypnotic and hypnoidal states; suggested hysterical amnesia, paralysis, contractures, anesthetics, etc., somnambulism, trance, psycholeptic attacks, etc.

Emotion, again, is a powerful factor in producing dissociation as well as the linking and conservation of complexes.

In the so-called neurasthenic state and hysteria, dissociation plays a very important part. All cases of hysteria and many of neurasthenia are, as I see the matter, cases of dissociated personality. . . .

TYPES OF AMNESIA

The range of *amnesia* (loss of memory) varies from simple forgetfulness of some few details of things that are well known to us, to the complete oblivion of all memory of the past. The vacillating type is characterized as *recurrent*, while the form of amnesia in which the past is beyond recall is termed *absolute*.

As Sidis has expressed it, we may put it down as a law that the degree of amnesia is proportional to the amount of psycho-physiological disaggregation.

We have already described how the physiological side of amnesia is to be found in the

disaggregation of clusters of nerve-cells into their constituent systems and groups. This disaggregation is due to violent, harmful impressions of strong stimuli that produce a contraction of these systems and groups joined by association fibers into clusters.

Under the impact of some strong hurtful stimulus a whole system or group may withdraw from a constellation of coordinate systems of cells, but in such a way that the contraction is effected only in relation to some of the systems. In other words, only some of the association paths get interrupted, while the system still stands through other paths in connection with the cluster or constellation. In this case, the amnesia will be vacillating or recurrent.

However, when the system has contracted completely, and has fully withdrawn from the cluster of systems so that all association paths are interrupted, complete or irretraceable amnesia results.

Absolute amnesia occurs when the injury has been such as to destroy a whole system of cells.

Like so many psychological conditions, the different degrees of amnesia shade into each other imperceptibly. Between the two extremes—i.e., the ordinary forgetfulness of everyday life, and absolute amnesia—there is a whole series of gradations of amnesia.

In *recurrent* amnesia, a special psychological effort by the subject will usually bring out the dissociated experiences, or they may occur spontaneously at some favorable moment.

In *irretraceable* amnesia, no psychological ef-

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fort will bring back the lost memories, but they may recur under artificial conditions, such as in a state of hypnosis, or in the induction of slight hypnoidal states, when isolated ideas, sensations and fragments of experiences, without being recognized as past events, emerge to the surface of consciousness.

In *absolute* amnesia, however, there are no means by which the lost memories can be restored. No psychic condition, normal or artificial, can bring them into consciousness. They are gone irretrievably because the physiological segments which linked them with the switch-board of consciousness has been broken.

In all cases of amnesia, therefore, it is of practical value to obtain a differential diagnosis as to the kind of amnesia.

A most peculiar form of dissociation is that characterized as *localized* amnesia, in which the loss of memory covers the events for a certain definite period only—which may be of an hour, day, month, or even several years. All events *before* and *after* that span of time can be recalled, but the period in question is isolated from memory.

Another peculiar form is *systemized* amnesia, in which only certain systems of events are lost to memory; while other events occurring at the same time may be fully recalled. In psychological parlance, this is due to *psychic repression*; that is, certain events which, for some reason, are repugnant or have a disagreeable connotation, are repressed out of consciousness.

PREDISPOSING FACTORS

From the study and analysis of cases of

multiple consciousness, it has been found that a predisposing condition is always involved. It may be summed up in the following words: *The prerequisite of multiple consciousness is either a highly complex organism or, what is more frequent, an unstable neural equilibrium.* (Sidis.)

In alternating from one personality to another, there is always a mental hiatus, or loss of consciousness between which may be either a prolonged sleep, or a momentary unconsciousness. One state does not directly merge into the other. A state of unconsciousness, or a low moment of consciousness, precedes the first manifestations of double or multiple personality.

The alternating systems are separated by an interval of unconsciousness, however brief. At first the interval is usually long, extending over a period ranging from many minutes to some hours. Gradually, however, with the recurrence of the alternations, the interval becomes shorter, until it is finally reduced to a few seconds duration.

Examination of the classical cases of multiple personality reveals the fact that in many of them a psychopathic or neuropathic disposition is found. The patient's mental life is characterized by a state of unstable equilibrium. Conditions which would not adversely affect a more stable personality will bring about a state of dissociation. As Sidis expresses it: "The very cerebral organization has an inherent tendency to segmentation, or even disintegration. . . . A strong stimulus, or even one of medium in-

tensity, may set up a process of disorganization. A fall, a blow, a concussion, a strong emotion, any of them may produce '*commotion cerebri*', disintegration of the unstable neuron systems."

The stimulus may even be of a mild nature, if its influence over a long period is conducive to disintegration of the neural constellations, thus bringing about a dissociation. Examples of this kind are frequently found in cases of confirmed alcoholism, and in epilepsy. The immediate cause is the accumulation of poisonous matter in the system, which results in a disintegration of the constellation of neuron systems. With the elimination of the toxins, the neural organization usually resumes its normal tone.

In order to present a more tangible picture of dual and multiple personalities in their pathological phases, and of various forms of amnesia, I will in the next chapter give the outstanding facts of some of the famous cases in the literature of the subject.

CHAPTER IV

NOTABLE CASES OF PLURAL PERSONALITY

Medical records contain many cases of complete dissociation of personality for varying periods of duration. In *The Caveman Within Us*, Chapter XVI, I have given a brief summary of five of the most celebrated cases in the history of psychopathology. They are as follows: *Alternating Personalities* (Miss Christine L. Beauchamp), *A Case of Complete Amnesia* (Rev. Thomas C. Hanna), *Boy and Girl Alternating Personalities* (Alma Z), *A Secondary Personality That Fled* (Ansel Bourne), and *A Case of Quintuple Personality* (Doris Fischer).

I will discuss here some other equally remarkable cases, in which the personality has been split in twain.

The striking feature which is to be observed in plural personality is an unstable or neurotic organism. The psychic picture is one of fleeing from an intolerable reality.

Some of those afflicted in this way have been persons who attempted too great cultural achievements, so that the primitive side of the personality rebelled, and a dissociation ensued. It is pertinent to state in this connection that several of the subjects mentioned in the literature of dissociation have been persons of outstanding intelligence and education. The trouble was, they lacked the robust physiological

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organism to carry the cultural load which they had imposed upon it.

Others were persons who had been subject to environmental hardships which became psychically intolerable, and they achieved a substitute escape through change of personality. The normal personality which could not stand the harshness of environment fled, and a more primitive, more vigorous and hardier personality came to the forefront.

In the case of educated, refined persons, it is noted that the secondary personalities always evince a distaste for study or mental effort, disregard for conventional ideas and responsibility, and a carefree attitude toward life in general.

CONFLICT OF A TRIPLE PERSONALITY

Dr. Irving C. Rosse, in *The Journal of Nervous and Mental Diseases*, described the following interesting case of triple personality. He has concealed the identity of his subject under the initials "M. L."

M. L., a single man, thirty-five years of age, of common school education, fell subject to a series of epileptiform convulsions. This condition followed a drinking spell, and was the culmination of a life of decidedly irregular moral habits. As the chronicler states, "Alcoholic, nicotine and venereal excesses were followed by persistent masturbation and constant erotic tendency." There appeared to be, however, no hereditary or atavistic antecedents of note.

In his post-alcoholic convulsions, his physician prescribed more whiskey and a hypodermic of morphine, which did not quiet him altogether, and while lying on the bed a "picture form" appeared on the wall and gradually assumed the form of Lucifer, whose voice issued forth, saying: "Who has hold of your blood—God, or the devil?" Thus was the beginning of the delusional state, as near as can be ascertained.

Leaping from the bed, M. L., who was a Roman Catholic, ran to a priest's house for protection from the Evil One. Subsequently, he was sent to a private asylum for four weeks, and afterwards was under asylum treatment on three different occasions, for about three years in all. Finally, escaping and getting drunk, he was arrested for using profane language on the street, and spent four weeks in jail.

Regaining his liberty, M. L. worked as a porter, with Lucifer still pursuing him, but not so vindictively as formerly. Upon consulting a priest about the delusion, the patient was advised to stop his alcoholic indulgences. Shortly after, he went to New York, where he kept up his licentious habits.

At length, he returned to his home in Connecticut, insulted his mother, sister and a young woman visitor. He was compelled, on account of his erotic conduct, to quit the paternal roof, ultimately finding his way to Boston, where he enlisted in the Marine Corps.

This last act was voluntary, and not the outcome of Lucifer's instigation, as were the pre-

ceding acts, especially those of a criminal and immoral nature. When asked by the examining officer if there had been anything the matter with him that would tend to disqualify him for military service, Lucifer spoke up and said, "No." After enlisting he kept his bad habits. He was transferred to Washington, where his erotic practices and eccentric conduct, particularly his speaking aloud to himself and gesticulating wildly while communicating with Lucifer, attracted the attention of officers and men, and led to his being sent to a hospital.

M. L. spoke of himself as an innocent person who was controlled by a spirit whom he called "the young man," and who in his turn was under the influence of Lucifer; or, at any rate, was engaged in a continual struggle with the latter for supremacy in controlling the actions of L. The young man abused himself sexually at times, but L. disclaimed responsibility for these actions. He did not see Lucifer, but heard him talking and roaring like a lion when opposed and angered. Lucifer told him to kill the physician treating him, or any other person finding out L.'s business, but he resisted that advice.

Dr. Rosse described the patient as generally well behaved, and when not assisting at work about the ward he would go to a secluded place, where he could be heard upbraiding Lucifer in a loud tone for attempting to control his speech and actions against his will, and tempting him to do things that he knew to be improper. The patient dwelt a great deal on the importance of religious duties, earnestly wished to comply with the rules of the Church, and

believed that Lucifer could finally be expelled or chased out by a species of exorcism.

M. L.'s memory was fair with regard to dates, but he became indifferent to surroundings and to recent occurrences. His only concern seemed to be to get his personality out of trouble, as he felt he had to answer to God for being the cause of his tribulations. For the preceding six years, he had been in league with Lucifer to "down" L., but for the last six months he had endeavored to assist L. to return to God. He, as the "young man," wanted to become L.'s good angel. Formerly he was L.'s bad angel or evil counsellor, owing to some sinful act which placed him in Lucifer's power. At each attempt to emancipate himself from the power of Lucifer the latter tantalized him in every conceivable way. He said Lucifer is afraid of God, but tried to bluff L. into the belief that God did not know and see all things. The patient kept religious souvenirs about him, which displeased Lucifer, and induced "kicking" on his part.

Here we have an individual, undoubtedly of neurotic proclivities (most confirmed alcoholics are; drinking is their method of escaping from reality, and if drink is not available, they invariably seek escape in some other abnormal manner). The poisonous effects upon his system of prolonged alcoholic indulgence, coupled with venereal excesses, in time brought about a dissociation—of the intermittent type described in a previous chapter. The general chaotic condition of his personality resolved itself largely into a conflict between rampant

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erotic desires, and inhibitive impulses that were colored by his religious training. Not only was he fighting the devil (Lucifer), but the devil was actually incorporated within his own being, and he struggled ineffectually to cast him out.

M. L. was living over again a very old symbolic problem—of personal temptation by the devil—which the orthodox religions have in their narratives and dogma given a literal and personal significance.

A SIX-SIDED PERSONALITY

Ribot, in *Diseases of Personality*, has given the following well-defined picture of manifold personality.

The subject, V. L., was a young man seventeen years of age, afflicted with hysterical epilepsy, who had entirely lost memory of one year of his existence, and during the period of forgetfulness totally changed his character.

Born of an unmarried mother, who was addicted to an open life of debauchery, and of an unknown father, he began to roam and beg on the streets as soon as he could walk. Later he became a thief, was arrested and sent to a reformatory at Saint-Urbain, where he did some field work. One day while occupied in a vineyard, he happened to lay his hands upon a serpent, hidden in a fagot of twigs. The boy was terribly frightened and in the evening, upon returning to the reformatory, became unconscious. These crises were repeated from time to time, his legs grew weak, finally a

paralysis of the lower limbs set in,* his intellect remaining unimpaired.

He was thereupon transferred to the asylum of Bonneval. There it was reported that the patient had an open and sympathetic expression, that his character was amiable and that he showed himself grateful for the care that was bestowed upon him. He told the history of his life in all its minutest details, even his thefts, which he deplored, of which he was ashamed, and which he attributed to his forsaken condition and his companions who led him into evil ways. He regretted very much what had happened, and declared that in the future he would be more honest.

It was then decided to teach him a trade compatible with his infirmity. He could read, and was learning to write. He was taken every morning to the tailor's shop, and there placed upon a table, assuming the proverbial squatting position owing to the condition of his lower limbs which were atrophied and contracted. In two months time he learned to sew pretty well. He worked with enthusiasm, and everybody was satisfied with his progress.

At this point, he was seized with an attack of hysterio-epilepsy, which, after fifty hours, ended in a tranquil sleep. It was then that his old personality reappeared.

*The paralysis of the legs represented a protest against going again into the fields, where he had encountered the object of his fright. The motive, of course, was an unconscious one, and he did not himself consciously realize the seat of his physical affliction.

Upon awakening, V. wanted to get up. He asked for his clothes, was able to dress himself, but performed the operation in a very bungling manner. He then took a few steps through the hall, his paralysis of the legs having disappeared. His legs tottered and supported his body with difficulty, because of the atrophy of the muscles. When once dressed, he asked to go to his companions in the vineyards to work. It was plain that he still believed himself at Saint-Urbain, and wished to resume his habitual occupation. In fact, he had no recollection of his crisis and recognized nobody. He did not admit having been paralyzed, and accused those about him of teasing him.

The physicians thought of temporary insanity, which was not unlikely after an attack of hysteria, but time passed and still his memory did not return. V. remembered very distinctly that he had been sent to Saint-Urbain; he knew that "the other day" he was frightened by a serpent; but from that time all his experiences were oblivion. He remembered nothing more, and had not even the feeling of the time elapsed.

It was thought that he might be simulating, as hysterical patients often do, and all means were employed to make V. contradict himself, but without success. Then, without letting him know where he was going, he was taken to the tailor's shop. His attendants walked by his side, taking care not to influence him as to the direction to be taken. V. did not know whither he was going. On arriving at the shop he had every appearance of a per-

son who did not know where he was, and he declared he had never been there before. He was given a needle and asked to sew. He set about the task as awkwardly as a man who performs a job of this kind for the first time. They showed him some clothes, the seams of which he had sewn during the time he was paralyzed. He laughed and seemed to doubt, but finally was inclined to accept the observation of those about him. After a month of experiments and trials of all kinds, the physicians and attendants were convinced that V. really remembered nothing.

During the period of his paralytic infirmity, he earned the reputation of being kindly and sympathetic; his character was amiable and he showed gratitude for the care bestowed upon him.

Afterwards, he was no longer the same subject. He became quarrelsome and gluttonous. He answered impolitely those who addressed him. Formerly he did not like wine, and usually gave his share to his companions; after the change, he stole theirs.

They employed him in the garden. One day he escaped, taking with him sixty francs and the effects of an attendant of the infirmary. He was captured five miles from Bonneval at a moment when, after selling his clothes to purchase others, he was at the point of boarding the railway train for Paris. He resisted arrest, struck and bit at the wardens sent in search of him. When brought back to the asylum, he became furious, cried and rolled on the

ground. Finally, it was necessary to confine him in a solitary cell.

After his dismissal from the asylum, he enlisted in the Marine Corps and had many vicissitudes and changes of personality, which can in part be illustrated by the following examples:

On waking, V. was at Bicetre, age 21. He was reserved in his bearing; his expression was gentle; his language correct and respectful. He then addressed no one in the second person singular, but called each one "Monsieur." He smoked, but not excessively. He admitted of no opinions on politics or religion; these questions, he seemed to say, did not concern an ignorant man like himself. He showed himself respectful and orderly. His speech was easy and remarkably clear. He read perfectly well, and wrote a tolerable hand. He knew nothing whatever of the events that took place subsequent to the second of January. He did not know where he was, nor any persons about him. He maintained he never came to Rochefort, never heard of the Marine Corps, or the war with Tonquin. In evoking his prior memories, he recounted that before entering Bicetre he had stayed for awhile at Sainte-Anne, beyond that point in his life no memory persisited.

In another state, V. was talkative, violent and arrogant in look and manner; his language was rude. He smoked from morning till night; and besieged everyone with his demand for tobacco. Still, he was intelligent. He kept himself in touch with the events of the day,

affected the most anti-religious views and the most ultra-radical opinions on politics. Incapable of discipline, he wished to slay all his superiors, or anyone even who would exact from him a mark of respect. His speech was embarrassed; his defective pronunciation permitting only the endings of his words to be heard. . . . It was impossible for him to carry back his memory beyond his sojourn in Rochefort, and the last part of his stay at Bicetre. Nevertheless, he had preserved the memory of the second part of his stay at Bonneval, when he worked in the garden. Between this, his birth, his childhood, his sojourn in Saint-Urban, the trade of tailoring which he learned upon his arrival at Bonneval, were a total blank to him.

There were altogether six different states of consciousness, which at various times assumed control in the case of V. L. The ensemble of these different psychic states embraced the whole life of the subject. The physicians could experimentally bring about one state or the other, as they desired, by suggestion to him in somnambulism. For instance, if they said to him while in the somnambulist condition, "V., you are to wake up at Bicetre, Ward Cabanis," V. obeyed. So it ran through the whole range of his different and conflicting states of consciousness.

RETROGRADE AND ANTEGRADE AMNESIA

A remarkable case was that of Madame D., studied by three leading French psychiatrists (Charcot, Souques and Janet):

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On August 28, 1891, Madame D. received a terrible mental shock. She was at home performing her household tasks, when suddenly a strange man entered and roughly addressed her, thus: "Your husband is dead. They are bringing him home. Prepare a bed, Madame D." The statement was not true, but a group of neighbors gathered about and there was much excitement.

In the midst of the commotion, one of the spectators, seeing the husband coming in the distance, cried out, "There he is!" This unfortunate choice of words fell like a stunning blow upon Madame D. Upon hearing the exclamation, she believed that her husband was being brought home dead, and went into hysterics. The attack, characterized by delirium and convulsions, lasted three days. At the end of that period, the woman came to herself, but a strange thing had happened. She had forgotten everything that had happened since July 14th, six weeks previous to the shock—a condition termed *retrograde amnesia*. But even worse, she continued to forget everything that occurred, everything she experienced, as fast as it happened. This is known as *continuous amnesia*.

Madame D. continued her domestic life as usual, subject to the restrictions of the amnesia, which lasted nine months, until May, 1892. Among other experiences she was bitten by a mad dog, and was taken to Paris to undergo the Pasteur treatment.

Taking advantage of the opportunity while in Paris, her husband presented her case to Char-

cot at the Salpêtrière, on November 23rd. She had no recollection of anything whatever that had taken place after July 14th. Her memory, however, was good for events prior to that date. She remembered nothing of the affair that caused her troubles, nothing of being bitten by the dog, of the journey to Paris, or of the Pasteur treatment. Later, after spending some time in the hospital, she could not remember, at any particular moment, where she was, or recall the names of those with whom she came in daily contact. The sole exception was Charcot, whose portrait she had seen before July 14th, and thus remembered his face.

Observation disclosed the fact that her lost memories were only dissociated, and not absolutely effaced. For instance, it was noticed that she talked in her sleep; that is, she dreamed about occurrences of the period of the retrograde and antegrade amnesia. Among other things, she was heard to exclaim in the dream state, "That dirty dog, he has bitten me and torn my dress." Then, again, when hypnotized, she was able to recall forgotten events and related them with accuracy. She recounted the scene of August 28th, the attack of the dog, her arrival in and visits about Paris, her immunization against rabies, her entrance in the Salpêtrière, etc., with remarkable detail and exactness.

In the hypnosis, it was shown that the memories of past experiences were associated among themselves, systematized and preserved, as if in the memory of a second personality. Janet, in his experiments upon the subject,

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demonstrated that the lost memories could be recovered in the waking state by the process of abstraction and automatic writing. It was obvious, therefore, that the memories of the amnesia period, were preserved intact, but dissociated from the waking personality. It required some sort of artifice to awaken these systematized memories, and give them expression.

So Madame D.'s split personality alternated between these two states. But what was most significant, as Prince has pointed out, is that "during amnesia the memories seemed to be waiting, as it were, to be recalled by the proper signal or device."

A SECONDARY PERSONALITY THAT SUPERSEDED THE PRIMARY ONE

The notable case of Félicité X, of Bordeaux, France, reported by Dr. Azam, and widely mentioned in the records of multiple personality, might be cited as an example. Prof. Janet paid this tribute to her and to the importance of her case, when delivering a series of lectures at the Harvard Medical School in the autumn of 1906:

Allow me to make you acquainted with Félicité. She is a very remarkable personage who has played a rather important part in the history of ideas. Do not forget that this humble person was the educator of Taine and Ribot. Her history was the arguments of which the positivist psychologist made use of at the time of the heroic struggles against the spiritualistic dogmatism of Cousin's school. But for Félicité, it is not certain that there would be a professorship at the *College de France*, and

that I should be here speaking to you of the mental state of hystericals. It is a physician of Bordeaux who has attached his name to the history of Félida. Dr. Azam reported this astonishing history, first at the Society of Surgery, then at the Academy of Medicine, in January, 1860. He entitled his communication, *Note on Nervous Sleep or Hypnotism*, and spoke of this case in connection with the discussion of the existence of an abnormal sleep during which it would be possible to operate without pain. And this communication, thus incidentally made, was to revolutionize psychology in fifty years.

The patient was of a psychopathic disposition, and from her thirteenth year suffered from various nervous troubles, from uncertain pain and hemorrhage of the lungs. Under the influence of some strong stimulus, such as a violent emotion, Félida had a tendency to pass into a secondary state. This condition was preceded by a sort of aura, a feeling of throbbing pain in the temples. The patient then fell into a short but deep sleep, from which no stimuli, however strong or painful, could possibly arouse her. This was the hypnoleptic condition, the intermediate state that separates the primary from the secondary personality. The hypnoleptic state lasted at first about ten minutes, but afterwards became shorter, until it was reduced to a few seconds.

There was a vast difference between the primary and secondary states. In the primary state, Félida suffered from various illnesses of functional nature; she was depressed, morose, not communicative, had a decided eagerness for work and had no memory whatever of what had occurred in the secondary state.

In the secondary state, on the other hand,

she was gay, lively, haughty, confident, free from functional ailments, and had memory for both secondary and primary states. Her natural instincts, her acquirements and many of her habits remained unchanged in both states. The only changes were in character, in disposition, in memory, and in the general organic sensibility.

The phenomenon of mental alteration covered a period of many years. At first the secondary state appeared but rarely and was of short duration. In the course of time, however, it became more frequent, of longer duration, and at last became the patient's natural state.

Thus the secondary condition, according to the account, at first occupied about a tenth part of her life; then it became equal to her normal life; then it filled almost her whole existence, the primary state appearing only at short intervals. When the secondary state came to occupy most of Félicité's life, it gradually changed as to mood and disposition, not presenting such a marked contrast to the primary state.

Before Félicité's secondary state became, we might say, her permanent personality, she was able to recognize the oncoming attack, which would culminate in a change in personality, with resultant loss of memories of the other state. To overcome the obvious difficulties in performing her household duties, she made it a practice, when experiencing forewarning symptoms, to write letters to her other self,

giving full directions regarding the conduct of her affairs.

In the end, with the more vital and stronger secondary state in control, Félicité was a happier and healthier woman than she had been in the primary state. Her personality had become coordinated and synthesized around the hardier of the two conflicting psychic entities.

As has been stated, Félicité's case was of special importance and value in attracting the attention of the early psychologists and psychiatrists to the phenomena of dual personality and their relation to the psychology of everyday life.

SUPERIOR SECONDARY PERSONALITIES

We are indebted to F. W. H. Myers for his rendering into English of the following cases:

First, that of Madame B., the peasant wife of a charcoal burner, who, in her normal state was an uneducated, dull, timid woman. Under the influence of hypnosis, she immediately became bright, vivacious and alert. In a still deeper state of hypnosis, a third personality asserted itself, whose characteristics were superior to either of the two others, and recognizing the superiority, regarded both quite unfavorably.

Janet, who was the principal observer of the case, gave the three personalities the names, respectively, of Léonie, Léontine and Léonore. Léonie, the primary personality, knew nothing of the thoughts and actions of the two secondary personalities, Léontine and Léonore. Léon-

tine had knowledge of Léonie, but none of Léonorè. The latter, however, was conscious of all that took place in the Léonie and Léontine states.

The different characteristics of the respective personalities may be observed from the following description given by Professor Janet, which also shows the possibilities of the secondary states appearing spontaneously, or without the assistance of hypnotism:

She had left Havre more than two months, when I received from her a very curious letter. On the first page was a short note, written in a serious and respectful style. She was unwell, she said, worse on some days than on others, and she signed her true name, Madame B. But over the page began another letter in a quite different style, and which I may quote as a curiosity.

"My dear good Sir, I must tell you that B. really makes me suffer very much; she cannot sleep, she spits blood, she hurts me. I am going to demolish her; she bores me. I am ill also. This is from your devoted Léontine."

When Madame B. returned to Havre, I naturally questioned her about this singular missive. She remembered the *first* letter very distinctly, but had not the slightest recollection of the *second*. I at first thought that there must have been an attack of spontaneous somnambulism between the moment when she finished the first letter and the moment when she closed the envelope. . . .

But afterwards these unconscious, spontaneous letters became common, and I was better able to study their mode of production. I was fortunately able to watch Madame B. on one occasion while she went through this curious performance. She was seated at a table, and held in her left hand the piece of knitting upon which she had been working. Her face was calm, her eyes looked into space with a certain fixity, but she was not cataleptic for she was humming a rustic air; her right hand wrote quickly and, as it were, surrep-

titiously. I removed the paper without her noticing me and then spoke to her; she turned around, wide awake, but surprised to see me, for in her state of distraction she had not noticed my approach. Of the letter which she was writing she knew nothing whatever.

These few remarks (by Janet) will serve to indicate how sharply the personalities were differentiated. One of the most interesting features of this case was that, of the three distinct personalities, the normal was the most backward and least intelligent.

A second case, that of Marceline R., relates the use of hypnotism to bring about arbitrarily a secondary personality in the hysterical patient, which was not only the means of saving the subject's life, but established her on the road to a useful, practical career.

From the age of thirteen, Marceline R. had been subject to a miserable series of hysterical troubles—muscular twitchings, anesthesia, etc. Finally, the hysterical tendency took its most serious form—insuperable vomiting, which became so bad that even the very sight of a spoonful of soup produced distressing spasms. Artificial means of feeding were tried, with diminishing success. Some months later she became paralytic and so emaciated that (notwithstanding the rarity of deaths from any form of hysteria), her death from exhaustion seemed imminent.

Jules Janet (brother of Prof. Pierre Janet) was then asked to hypnotize her. Almost immediately he succeeded in inducing a somnambulant state in which she could eat readily and

digest well. Her weight increased rapidly, and there was no longer any anxiety regarding a fatal result. But, the grave inconvenience remained that she could eat only when hypnotized. M. Janet tried to overcome this difficulty; for a time he succeeded, and she left the hospital for a few months.

She soon returned, however, to her old state of starvation. M. Janet now changed his tactics. Instead of trying to enable her to eat while in her primary or so-called normal state, he resolved to try to enable her to live comfortably in her secondary state. In this he gradually succeeded, and sent her out in her new personality.

"When he took me to see her," states Myers, "she had been in the hypnotic state continuously for three months and ten days, during which time she had successfully passed a written examination for the office of hospital nurse, which she had failed to pass in her normal state."

The subject of plural personality is as interesting and illuminating from the normal side as from the pathological. I believe there has been sufficient evidence presented in the previous chapters to prove the existence of an inherent duality, or multiplicity, of personality in everyone.

Of course, in a treatise with the space limitations of the present work, many pertinent and significant facts tending to demonstrate this contention must be omitted. The reader interested in the further perusal of this fasci-

nating subject may be referred to the author's comprehensive study, *The Overman Within Us*. Once we realize the dual nature of our personality, and its idiosyncrasies, we are better able to avoid the pitfalls that lead to disharmony of the internal forces; or to bring about a reconciliation when a conflict intrudes itself.

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